The Bombay Guardian.

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WEEKLY REVIEW.

—We substitute a "Meditation" for the Bible study of June 20th, as the review of the quarter then occurs.

—When some new claim on Christian liberality is brought prominently forward, it is generally found that other claims are to some extent made to suffer. The Wesleyans raised last year some £300,000 as a thanksgiving Fund. The Report of their Missionary Society shows that the expenditure fell short of the receipts by about £63,000. £37,622 had to be taken from the thanksgiving Fund and a deficiency of £25,187 is still left.

—When we consider what sort of Protestantism is commonly seen among the nobility of England, our surprise that the Marquis of Ripon should have embraced Romanism will be perhaps diminished. Whatever there is of pronounced religion in that class is of the high Church or Ritualistic type, which gives quite as much testimony for Romanism as it does for the Church of England. This testimony is given in the most flattering and seductive way, the way of imitation. Day by day the Ritualists are found taking a new leaf out of the Roman Catholic book and in all that concerns the worship of God, nay, in what relates to the conduct of life, they endeavour to do away with all appearance of difference between them and the Romanists. The Ritualists at the same time declare that those Church of England people who do not sympathize with them are the enemies of the Church of England and no better than dissenters. A person in his Lordship's position who has been brought to see that after all the best thing a man can do with his life is to put himself under the guidance of Him who made him, and who makes up his mind to lead a religious life, would very naturally say to himself: "The truth must be with that system which is so sedulously imitated by the more religious of those about me. They imitate it without embracing it, because there is a certain loss of position, of influence, or of emoluments when it is embraced; they are willing to share in the wealth and dignity of the Church of England, while they go as far as possible in imitating the church of Rome; could they bear any stronger testimony than this to the excellence of the Church of Rome? By their doctrine of apostolical succession the Ritualists acknowledge that all they have of truth and divine influence has reached them through many ages of absolute Romanism. They make it evident that they have not the courage of their convictions; let me, at least, be true to mine."——But the question arises: Why did not his lordship turn to the word of God and learn for himself what system best accords with the teaching of the Master? Well, let us remember what account is made of the word of God among those who are so diligently trying to Romanize the Church of England. They deny that the word of God is, of itself, sufficient to guide the seeking soul; the priest is indispensable. They are in the habit of attributing the awful extravagances of dissent to the fact that dissenters rely upon the word of God pure and simple, not upon the word of God as doled out to them by the church. In this connection, we extract a paragraph from a letter which we have received:

"It can be no easy matter to unlearn doctrine that has grown with one's growth, and has been held to be indispensable for many years, doctrines taught and believed by many earnest Christian people with whom I am connected, and whom I cannot but reverence and esteem. Among such it is a *sine qua non* to be a good churchman, and a mark of the beast to be a dissenter. And there are multitudes in Church of England parishes, poor as well as rich, who are convinced of this and who continually imbibe what now seems to me such pernicious teaching as "Hybrid Churchmanship" is a sample of."

Thus it appears that over the door that leads from the Church of England to dissent, as over the door that leads from Brahminism, is written: Let those abandon hope who pass by me. It means loss of caste and that means irremediable ruin. But the greater part of those who belong to the aristocracy of England are just worldly people with a slight veneering of religion, showing in all their walk and conversation that they are quite uninfluenced by the teachings of the Bible except so far as these have the sanction of the fashionable world to which they belong. It may be that there are some who have a piety more akin to that of Lady Huntingdon, but we do not know that it has been the lot of the Marquis of Ripon to meet with such. Taking then into account these things, it does not appear more surprising that his Lordship should have become a Roman Catholic than that he should have become a Ritualist. Out-and-out English churchmanship is like a glacier of Mt. Blanc, apparently at rest, but really moving on by slow and steady progression toward the valley. Noticing the direction in which English churchmanship is moving his Lordship has concluded that he might as well repair to the valley at once.

—We are told that Colonel Gordon is a religious man. As such, when asked to be the Private Secretary of the new Viceroy of India, he should not have consented to take up the appointment until he had ascertained that it was the will of God; and having received this conviction he should not have allowed any sense of his own incapacity to hinder him from going forward with the task assigned him, but should have confidently expected that he would have the guidance that he needed all the way along. It is thus that those servants of the Lord who have been advanced to high positions have been enabled to discharge the functions connected with the same, with honour to themselves and with advantage to others. In a letter that has been published this week Colonel Gordon, who certainly deserves admiration for his superiority to the miserable fear of seeming religious so common among Western people, again expresses his entire confidence in Lord Ripon as one who is likely to be guided of God, seeing that he spends an hour a day in prayer. Without the slightest thought of reflecting on the piety of Lord Ripon, we venture to observe that there is some thing more important than quantity in prayer. It is possible that Saul of Tarsus spent as much time in prayer as Paul the Apostle did; yet when he had turned to the Lord it was said of him "behold he prayeth." The point of highest importance in this matter is, 'Am I in such communication with God that I receive from him grace to do his will in the details of life?'

—How are we to account for that unwillingness to use language implying a sense of dependence on God which is so common to Anglo-Saxons of the last two centuries? The explanation usually given is that they have an aversion to any thing that looks like hypocrisy. We are not sure that this explanation is not itself hypocritical. For we do not find any of this repugnance to the appearance of hypocrisy in the language of courtesy, the laws of politeness so carefully observed by gentlemen and ladies. Anglo-saxons, when called upon by those whom they do not care for, do not feel bound to say what they think about them, but receive them as though they were delighted. There is no lack of complimentary language used in society, when there is good evidence that it is not at all sincere. Among Asiatics there is a much greater willingness to acknowledge one's dependence on God and to recognize his kindly hand in the bounties of his daily providence. Because some men use this language insincerely, it does not appear that it should be discontinued, but rather that those who have the feeling of dependence should give suitable expression to it, and not let it appear as though they were self-trusting in all they do.

—A man who has been truly delivered from the caste bondage of high churchism and has been brought to see the sin of having despised the Lord's people of other churches, will feel the obligation on him to do what he can to repair the injury he has done to these Christians. The Saviour uses very strong expressions with regard to the sin of those who offend, or put a stumbling-block in the way of, even one of the little ones who believe on him. To give them the right hand of fellowship may go very much against the grain of old habit, and displease some whom we naturally wish to please, yet considerations of this kind must give way before the fact that they are the people of the Lord and in disparaging them we disparage him. A truly Catholic man will seek to shake himself free from the narrow-

ness contracted through a most unhappy training. It is only in certain things that dissenters dissent from the Anglican church; in matters of doctrine, in the fundamentals of belief as set forth in the 39 articles they are for the most part not dissenters at all. But they object to the alliance of the church with the state; just as the Church of England dissents from the Church of Rome with regard to some much more serious matters. A dissenter means one whose sentiments are not as mine; the question that then arises relates to the importance of those sentiments in which he does not accord with me; what place is assigned to them in the word of God? Who will say that the points wherein the English dissenter differs from the Churchman are set forth in Scripture as a justifying wall of partition? The Apostle Paul had to combat all through his ministry the endeavour of a high church party who wished to confine the privileges of the church to Jews and those Gentiles who consented to be Jewish Proselytes in order that they might have an interest in the Messiah.

—The statement, extracted from a Madras paper, that Mrs. Osborn had spoken publicly of the objection of the Wesleyans to her preaching in their chapel, is,we are informed, incorrect. She had been asked to conduct a service in the Wesleyan chapel, Madras, and had consented; but before the day appointed, she was informed that some did not approve of the arrangement, and that ended the matter, so far as she was concerned. But public notice of the meeting had been given and it was necessary to send out circulars intimating that she would hold the meeting in the new tabernacle instead. The meeting was held there accordingly and she addressed a large audience, but made no reference to the objection of the Wesleyans. Mrs. Osborn did *not* hold the meeting in Wilson's Circus on Sunday evening,announced in the same paragraph. Mr. Wilson was willing to give the circus for the purpose; but Mrs. O. did not feel free to use it without remuneration, which Mr. W. would not accept, and so the proposal fell through. We understand that the interest awakened in connection with the visit of Mr. and Mrs. Osborn to Madras has continued since. We also hear that the Methodists of Pursewalkum, (Madras) are giving themselves earnestly to the work of building a church.

—We have received the following particulars concerning the open-air preaching of the Rev. Mr. Peters, for which he was sent to jail. The place where he preached is by measurement 150 yards from the Roman Catholic church. It is on an open space of ground near the junction of several roads, and near a large well. Witnesses swore that the crowds drawn by the preaching prevented people from getting to the well. It can be proved, says our informant, that the wheels of this well were revolving all the time the preaching was going on. Mr. Peters had been preaching for some time at this place. He was joined by Mrs. Osborn who spoke sometimes in English, Mr. Peters interpreting into Tamil, at others in Hindustani. Soon a Mahomedan preacher made his appearance and gathered a crowd; and he was followed by a Brahmo. Each of these had his audience. There was some talk of intended violence on the part of the Mahomedans, but nothing was done beyond a little crowding and pushing. Then some letters and articles appeared in the papers complaining of these crowds, the preachers &c. Then appeared the order from Capt. Maltby prohibiting the preaching. The right thing for this officer to have done would have been to issue an order such as has been in force in Bombay for some years, requiring opposition preachers to take up a position considerably removed from that occupied by the first preacher. Mr. Peters, after the issue of the order, transferred his preaching to another place; but after a little, as the other preachers were not on the ground and there was no excitement, he resumed his preaching at the first place. After this, whenever Mr. Peters or Mrs. Osborn preached in the open-air the police would soon come up and drive the audiences away. Thus it went on until Mr. Peters was summoned before the magistrate, our readers know with what result. Mr. P. was very happy in prison and testifies to having received great spiritual blessing. He has been released on bail until the appeal shall have been heard by the sessions judge.

—Wallflower, in the *Indian Church Gazette*, says that after a great deal of calm observation carried on at parties where dancing is the main business, he has come to the deliberate conclusion that the valtzing (as he spells it—why not valsing?) of modern society "can be and sometimes is a performance in which no man would like his wife or sister to be one of the parties engaged." This timid gentleman then ventures on this expression of opinion: "No married woman should allow herself to be clasped in a close embrace, such as she is liable to whenever she valtzes, by any other person than her own husband." We trust that a little more calm observation will show Wallflower that it is not seemly for unmarried ladies to allow such familiarity. Nothing can better show the domination that fashion has than that the sense of propriety which English people think to be specially distinctive of them, should so easily be set aside in favour of a style of dancing which would be thought eminently and hopelessly vulgar if it were not that fashion has given it her sanction. Attention has often been called and altogether in vain to the fact that the Natives of this country who witness such dancing can only form a disparaging view of the relations of the sexes in English Society.

—We are glad to see that the Rev. W. Haslam has prepared a detailed account of the way in which the Lord has led him, in a book entitled "From Death into Life or, Twenty Years of my Ministry." He was for years an earnest high church clergyman before he came to know that he was unconverted. Some years ago we placed in our columns an account of the incident that was chiefly helpful in bringing him to know his true state. He had a gardener whose exemplary churchmanship he regarded as one of the most pleasing fruits of his ministry. This man was taken ill, and being much troubled at the prospect of death, instead of sending for the clergyman, sent for a converted man living in the next row of cottages. He was by him led to Christ and sent for his minister to tell him of the overflowing joy that he had.

Instead of lying on his bed, a dying man, as I expected to find him, he was walking about the room in a most joyful and ecstatic state. "Oh, dear master!" he exclaimed, "I am glad you are come! I am so happy! My soul is saved, glory be to God!" "Come John," I said, "sit down and be quiet, and I will have a talk with you, and tell you what I think." But John knew my thoughts quite well enough, so he burst out. "Oh, master! I am sure you do not know about this, or you would have told *me*. I am quite sure you love me, and I love you—*that I do*! but, dear master, you do not know this—I am praying for the Lord to show it to you. I mean to pray till I die, and after that if I can, till you are converted." He looked at me so lovingly, and seemed so truly happy, that it was more than I could stand. Almost involuntarily, I made for the door, and escaped before he could stop me.

Mr. Haslam could not however shake off the impression made by this remarkable incident, and eventually was led to fling away all that stood between himself and Christ, and simply trust.

—We have heard the opinion expressed, and we think there is good ground for entertaining it, that if the electors of Great Britain had known what selection Mr. Gladstone would make for the viceroyalty of India, the result of the elections would have been very different.

—The General Conference of the M. E. Church met in Cincinnati on the 1st of May. This body meets once in four years. At the present Conference there were present 245 ministers and 152 laymen, nearly 400 delegates from 95 annual Conferences, some of these being in India, China and other foreign countries. Thirty of the delegates were coloured men.

—We acknowledge receipt of "the *Vedarthayatna* or Attempt to interpret the Vedas" for December 1879, being the 45th monthly part, and containing hymns 175-182 of the Rig-Veda Sanhita. Invocations and eulogies of the Soma liquor abound. Here is a verse: "Strike every one that does not extract the Soma for thee, every indestructible man that does not delight thee. Give his wealth unto us. The worshipper alone is deserving of wealth." A frequently recurring prayer is: "May we obtain food, strength, and a son that shall quickly make us rich."

—We pointed out last week that what claims to be charity at the present day is often perilously near insincerity, not to say hypocrisy. An illustration of this may be found in the way in which a writer in the *Bombay Review* rushes to the defence of Mr. Wordsworth because the latter had been spoken of as using his influence against Christianity. Here is what Mr. Wordsworth published in Sept. 1876, in one of our daily papers:—

"I content myself with repeating that it is idle to expect that educated Hindoos will generally cast aside their own ancient and coherent supernatural creed for another of mixed Hebraic and Hellenic origin.——A person who has lost his faith in the supernatural origin of the laws of Menu will not lightly be led to attribute such an origin to the Levitical laws; and if he loses his old belief that gods are sometimes born in this world of human mothers, he does so because he knows how to explain the origin of all such stories whether found in Greece, Thibet, India or Palestine.

Since the days of Tom Paine this sort of ribaldry has rather gone out of fashion.

—We have to acknowledge receipt of the Report of the Indian Chr. Association. 21 new members have been added. Four Lectures were given in the course of the year. There is a native school of 11 children under the superintendence of Mr. M. Nikambe. Some street-preaching has been carried on,

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and there have been three vernacular services weekly. Receipts for the year Rs. 212; expenses Rs. 118.

—An English correspondent says:

Silly Mr. Richard is about to move a humble address to Her Majesty, praying that she will direct the Foreign Secretary to enter into communication with foreign Powers with a view to bring about a mutual and simultaneous reduction of European armies.

"The wisdom of God is foolishness with men." What is there silly in the endeavour to induce Her Majesty to initiate a movement like this? The burdens resting upon the nations of Europe are frightful, and are increasing at a frightful rate, because of the constant expansion of the military systems of those states. The end of this must be a reform voluntarily effected by the powers that be, or—revolution. It is certain that if all the great powers should enter into an arrangement whereby the belligerent forces of each state should be reduced to a quarter of what they now are, these states would stand to each other in the same relations that they now stand. It may not be easy to devise some plan whereby such an understanding should be reached, but men are not now-a-days frightened by the word difficulty. It is difficult to get guns so big and so effective that no other nation shall match them. Let men apply themselves to problems in which the God of peace can smile upon them, and their difficulties will soon be overcome. Meanwhile, the present system of rivalry in Europe tends to create an opportunity for America to go forward in the race for national pre-eminence, not having the same obligation to maintain an immense army and navy.

—The *Pioneer* does not know whether to impute ignorance or something else to Sir Richard Temple in respect to the statement made by him that Hinduism and Mahommedism are largely indebted to state support. We incline to think that Sir Richard Temple knows something about the way government is administered in this country, and we do not think he told a lie when he made the above statement. The *Pioneer* would like to see a statistical return of the endowments of state support given to Hindoo and Mahomedan shrines. We have such a return of the endowments in the Bengal Presidency, in 1860, covering about a dozen pages. In that year a bill was passed the effect of which was simply to capitalize these endowments and place them gone ally in the form of land in the hands of Native Committees so as to avoid the continual paying out of monies from the Government treasuries. The result has been that the shrines mentioned have got their endowments on a more permanent basis than they enjoyed under preceding Governments, as then grants were sometimes revoked, while now they are made perpetual.

BAZAR PREACHING.

A friend in another part of India has favoured us with the following:

The notes and notices of the difficulties connected with bazar preaching have led some missionaries to again ask the question "Is there no better and more efficient means of doing Missionary work among the heathen than through preaching in the bazars and public places of large cities"? If our crowds fill the streets and obstruct the ways the police will of course interfere, but this is not the only difficulty. It is very trying work, and many a man has injured his throat and voice by preaching in a noisy street, trying to attract and hold an audience. Then the people who listen often hear but a few words, and go away, as one such listener said, "wondering what that man was so angry about." Beside this the people who listen to-day will not listen again, as a rule to-morrow. Hence there are cities in India surrounded by missionaries and native preachers where a large amount of bazar preaching has been done for years, and yet no permanent impression *seems* to have been made on the city by it. I know that there is another side to the question, yet these difficulties lead missionaries to often ask if there is not some way by which the people may be more *regularly* reached and more *permanently* inpressed. A few years ago we often heard of bazar chapels for the purpose of making this street work more successful, but of late we hear little of these. Did they fail or have they quietly succeeded in some places?

When the Editor of the Evangelical Review called for opinions concerning bazar preaching it was suggested to him that if a comparison of views and experiences of missionaries on *other modes* of doing evangelistic work in cities could he secured it might be of great profit to all workers. The Editor approved of the suggestion, but the excellent Review soon withdrew from the field. If Missionaries, however, would through your journal and through the "Lucknow Witness" state what modes of work they have found efficient in leading the people to Christ in their cities great good might be done.

In my own experience and observation I have learned that when a friend or an inquirer can be found who will open his house, or the yard where the men sit at evening for a quiet, regular, weekly service to which his friends and neighbors are invited, much more permanent good is done than by preaching in the public streets. Among the sincere friends of missionaries in all our cities there are liberal minded men among all classes who are really inquiring for the truth; could not missionaries find opportunities for holding regular services in connection with, or through the influence of these friends. I know of one city where the bazar preaching has been almost entirely crowded out by this house and yard—or ward—preaching where friends weekly greet the workers and often join in the singing and bow the head in prayer during the service. At the place where this work commenced, in an enclosed yard in front of a friend's house, that friend and several of his neighbours are now earnest Christians. All classes however have not been reached in the city referred to by this means, yet no doubt much more could be done than is now being done were not the laborers' hands full with what they are already doing.

Rev. Mr. Taylor is often referred to in your columns, and all missionaries who know him believe that he knows how to lead men to Christ. While in India he often remarked concerning missionary work, that were he a missionary he should try to do his work in some way so as to follow up impressions made to-day with another effort to-morrow in the same direction and thus conserve results. There can be no doubt but his suggestions led many missionaries to look around them to see if they could not so change their modes of work as to prevent so much waste of effort as certainly is made when impressions made cannot be deepened by constant persistent effort with the same people. Mr. Taylor's suggestions can seldom be carried out in bazar preaching, but can be where meetings can be held in some way for a special community in a house or yard or open square at evening when the people are at leisure and will come together. This community plan also gives excellent opportunities for extra meetings. For example meetings could be held every evening for a week at the same place with the design of awakening new convictions and making former impressions deeper and clearer. If a magic lantern with illustrations is at hand here are openings ready to hand where it can be exhibited effectually. I have known missionaries to spend a month at a time in giving lectures in connection with magic lantern views in these friendly communities where they hold weekly meetings, and often from 300 to 500 people listened attentively. Regular persistent effort of this kind, so conducted as to retain and deepen the friendship of those through whose kindness and interest the meetings are held, will surely produce results in time. Is not the experiment worthy of being tried more generally and would not missionaries do well to watch for openings of this kind? In one instance a preacher was invited to a community by his own water carrier, and in his house or yard meetings have been well attended by the neighbours for some time.

I give this experience and these observations, hoping that others may be inclined to give their experience, that we may learn something concerning the most efficient modes to be used in bringing the heathen to Christ.

N. W. P.

The Bombay Guardian.

SATURDAY, JUNE 12, 1880.

VISIONS OF GOD.

"The spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." Ezek. viii. 3.

The visions we propose to consider are those that were granted to the prophet Ezekiel by the river Chebar, a branch of the Euphrates, in the land of the Chaldeans, (Babylonians.) Ezekiel was a priest, and at the time when he was called to the prophetical office was among the captives who had been carried away from Judea. The book of Ezekiel begins with an account of the visions of God that were granted him at the time when he was commissioned to speak in the name of the Lord to his fellow-captives, and the references to these visions continue to the 11th chapter. Nothing could be more wonderful than these visions. The deep things of God are embodied therein.

"A whirlwind came out of the north, a great cloud." 1, 4. This may refer to the great disaster that had befallen the nation through the irruption of the Babylonians, entering Palestine at the north. But out of this disaster shall come blessing; the glory of the Lord shall be revealed as it had not been in Judea for many generations. While the Jews were yet in their own land their disobedience and self-will compelled God to hide his face from them. Those of them who had been carried captive had not yet laid to heart the judgment that had come upon them. They were still more disposed to blame God than to blame themselves. They were despondent and looked upon the fact that they were far removed from the appointed means of grace, from the temple worship and the opportunity of offering sacrifices, as an excuse for the neglect of religion altogether. Jerusalem and the temple had not yet been destroyed, and they were trying to persuade themselves that they would not be, and that they would soon obtain permission to return. The distance by which they were separated from the temple symbolized the distance by which they were separated

from God himself; such was the idea that obtained among them. The object of the visions shown to Ezekiel was to disabuse the minds of the captives of the idea that God was at all dependent on the temple for the revelation of his glory. The visions of which mention is made in the Old Testament were generally designed to accomplish some immediate end. But over and above this they also disclosed the future purposes of God, the distant things of his kingdom. They were directly practical and indirectly prophetical.

"A fire infolding itsel, and a brightness about it, and out of the midst thereof as the colour of amber, out of the midst of the fire; also out of the midst thereof the likeness of four living creatures." 4, 5. Out of the encircling fire something is seen having the colour of amber. What this is we learn from the latter verses of the chapter, where we have a description of a throne above the firmament and upon the throne what must have been very startling and inexplicable to every Jew, the appearance of a man as the colour of amber. And we are expressly told that this was "the appearance of the likeness of the glory of God." In the intermediate verses we have—instead of the cherubim of the temple,—living breathing cherubim, presiding over the movements of a transverse wheel reaching from earth to the heavens. To get some idea of this sublime representation imagine a broad wheel resting on the earth and reaching to the skies, and intersected transversely by a similar wheel, making one body capable of moving with the greatest facility in any direction. Here is something altogether different from the temple in Jerusalem. The rings are full of eyes, showing that they represent a body of intelligent beings. The representation in its totality is of the kingdom of God, the kingdom of the Messiah. The cherubim represent tne heavenly powers that are employed in carrying on the development of this kingdom. One spirit pervades all; he that governs, they who are governed and they by whom he governs, all are actuated by one mind. We are taught to pray, "thy kingdom come, thy will be done on earth as in heaven," and the vision of glory seen by Ezekiel looks forward to the fulfilment of these aspirations. The representation here accords with that given in Ephes. i. 19-23.

"What is the greatness of his power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."

The zealous Jew shrinks from this statement of the apostle's as though it bordered on blasphemy, inasmuch as it invests a man with the dignity and majesty and power of God, placing the entire destinies of mankind at his disposal. Well, is not this the very representation made in the visions of God granted to Ezekiel? There is nothing in the New Testament more strongly affirmatory of the headship of the Messiah over all things to the church, than the description given in Ezekiel of the kingdom of God as shown to him, completely subjected as it is to one who is in the form of a man and yet is head over all things to the people of the living God. Oh that the children of Abraham according to the flesh would display some of that faith in God's word which distinguished their progenitor, and impartially consider the testimony of this vision described in Ezekiel.

How fitly does the colour of amber set forth the divine glory as manifested in the person of Christ. Though not unlike the colour of flame, it does not repel the glance as fire does; it is a relief to the eye to rest upon it. And further we are told that as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. See Rev. iv. 3.

MEDITATION.

"He knoweth the way that I take; when he has tried me, I shall come forth as gold." Job xxiii. 10.

Job does not know the way that God is taking with him; it is altogether inscrutable; all his endeavours to apprehend the meaning of it are baffled. But he comforts himself with the assurance that God knows the way in which his servant is walking and that, mysterious as it is, it is not final; there is an issue out of it: "I shall come forth." His enemies or friends may choose to regard it as punitive; but having a conscience void of offence towards God and man, he knows that it is not punitive; it must be tentative, experimental, of the nature of a test. He did not know why it should have become necessary that he should suddenly be subjected to these tremendous tests; but this is his conclusion; for reasons that he cannot penetrate, God is proving him; he proposes by the grace of God not to faint under the trial; "when he hath tried me, I shall come forth as gold." 'The trial of your faith is more precious than of gold that perisheth though it be tried with fire.' Gold is very valuable, yet just as we throw what is worthless in the fire, so is gold thrown in, not because it is of little account but because it is of so much account; not that it may be destroyed but that its superiority to the fire may be manifest, and that whatever there may be of dross connected with it, may be separated from it and consumed, and the value of the gold be thus enhanced. Too often, when the servant of God is put into the fire of affliction, the suggestion comes to him that God has ceased to love him; that he is become of no account in the sight of God; the temptation is to unbelief. Alas for him if he gives way to this; this very unbelief will intensify the flames of the furnace seven times, and he will speedily become the worthless thing that he imagines himself to be in God's eyes. We are saved so as by fire; that is by passing through the fire and thus making manifest that we have something incombustible and do not belong to the wood, hay and stubble, though, through inadvertence, we may have introduced these to the temple of God. He knoweth the way that I take, is the language of faith; he knows what I know not. The child that is racked with pain and tossing all night on its weary bed, is kept from utter despair by seeing the mother at the bedside and feeling her gentle hand on its forehead. So too, a little band engaged in holding a beleaguered fort are cheered by a heliographic message to the effect that their situation is known and that they will soon be delivered. The great object of the enemy is to induce the Christian to abandon his confidence, make up his mind to the fact that he is ignored of God, and deliver up the keys of the citadel.

Job appears to have attached a high value to the reputation that he enjoyed among men. It had long been a comfort to him that he had the respect and confidence of so many in all classes of the community. We are generally tested in our weakest place; on the side where we are most sensitive. If a man has a weak or sore place in his body he instinctively guards that from rough treatment, and it seems to him a great cruelty to smite him there. But there is no need of smiting him elsewhere; we know very well that a blow in any other place will accomplish nothing; he can only be tested by assailing his weakest point. In ch. xxix Job tells of the estimation in which he had been held:

"The young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking and laid their hands upon their mouths. The nobles held their peace and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, then it gave witness to me; because I delivered the poor that cried, and the fatherless and him that had none to help him."

In the next chapter he sets forth the humiliating contrast now observable in the conduct of men towards him. Looking upon him as a man whom God had rejected, they treated him with contempt and aversion. Job felt this more keenly than all his other sorrows great as these were. But happily faith triumphed over the tremendous assault thus made upon it. He would not give up the conviction that God knew his way and would bring him forth as gold. Some will be ready to say, It fares worse with the righteous in this world than with others. But there is this to be considered: The sinner does not know the way in which he is walking; he has no guarantee that it may not suddenly plunge into a frightful abyss. The rich man of Luke xii thought he had much goods laid up for many years, but his soul was straightway summoned to the other world, to receive according to the deeds done in the body. The Christian knows that God knows all about his steps and is certain to bring him forth to be crowned with glory, honour and immortality.

We are daily tested. We are tested without knowing it. We are not allowed to choose the time or the manner of our testing. A sovereign may disguise himself as a beggar and come to our door to prove us as to our liberality. Expecting the sovereign to come in his own person we have prepared a grand banquet for him, and while we are waiting for his highness this miserable beggar presents himself. We are tempted in our impatience to bid him begone; but we think better of it and bring some of the food we have prepared for the king and set it before the beggar. Then the king lays aside his disguise and embraces us. Thus are we tested every day of our life. 'Inasmuch as you have done it to one of the least of these my brethren, ye have done it unto me,' is what the Master will say unto us in the last day. Then we shall say, When, Lord? It is not well for the inspector or supervisor to send word when he is coming, but rather to

come unawares. Our Lord, the great Head of the Church, employs your children to test you, employs your servants to do it; tests you by the people you have dealings with from day to day; tests you by your neighbours; by your imperfect fellow-Christians; by the promises; by the commandments. He tests you also by the courtesy that is shown to you; by the pleasant things of life; by prosperity and exemption from the cares that men regard as trials; by intellectual gifts; by accomplishments that fit you to shine; by success in doing good; by soul-saving power; by the withholding of this. Yes, my brother, you never can be sure that you are not passing through some trial, or succumbing to some. Jonah sits down on the top of the hill over against Nineveh to see God destroy the city according to his word (as Jonah understood it;) and he is greatly troubled when the visitation does not take place. He was glad when the gourd sprang up to shield him from the sun, and little thought that it was for the purpose of trying him and showing him himself. He had a regard for his own comfort that caused him to lose his temper when the gourd withered; and was then led to see the baseness of his own selfishness in contrast with the sympathy of God for the penitent Ninevites.

REMINISCENCES. LXXII.

We go on with extracts from the journal of Homunculus:

December 13, 1843. Night. The utter dissolution of hope took place in me this evening. I learn from her sister that her death is momently impending. She partakes of the Communion to-morrow morning. She is conscious and resigned. The final and infallible symptoms have begun. And yet she said to-day that she felt better, and asked if it was very very certain that she must die. And I will never see her again upon this earth. Though I do not wholly apprehend it, though the idea of her death is a dim and half-unmeaning thing in my mind, yet I feel as though we were now within a few hours of doomsday. Does not the very troop of agonies that escorts death to humanity, intimate the higher life beyond? My mind beats against the mystery passionately.

14th. Brute things show no anguish when they see one another die. There must be something more than a merely terrestrial providence. It cannot be that death seizes on lives so beautiful merely that the hearts of the surviving may be bettered. Comparing the means with the end it seems to me like plucking a magnificent flower to hide a dunghill; like grinding the most precious and resplendent stones into mortar for a building.—Often, during the last year I have been without the thought of her; many an hour has gone by in mental occupation in which there was no reference to her, and gone by not uncomfortably; true, the expectation of seeing her again was in my mind, and I might at any moment have recurred to it, though I did not; yet in my occupation I was wholly unconscious of any such expectation, and for the time it might be considered unexistent; may there not be hours in my future during which in the like occupation the death of that hope may be unperceived? In those past hours she was for the time dead to me, yet my thoughts were serene. Soon she will be irrecoverably dead to me. But oh how much more easy to lose the sentiment of a living hope, than to lose the consciousness of the extinction of that hope. I am weaning myself back to egotism, and those thoughts of consolation that once seemed to me culpable, and now at times seem so, I invite to my mind. For the fulness of sympathy is death. Yet I loathe myself for listening to any argument for its repression.

I see now the reason of the great difficulty experienced in attaining as I have the conception of the truth. For ten years intellectual skepticism was the law of my being. I had implacably resolved that *in it* was the utmost possible human truth, that any thing beyond an interrogation point was a mistake. I sought in every impression that which was conformable to this idea; what appeared unconformable, I determined was not so and, if rightly comprehended, would prove not to be so. Consequently that original conception became augmented by the tremendous force of uninterrupted habit, a force that in its effects is precisely as a momentum in physics, which at every second diminishes the resisting energy. And even when my suffering heart spoke at length and bore testimony to the divine truth, still the habit of the intellect swayed me; I persisted in believing that there was nothing beyond it. Now, I commune with my heart and I feel the assurance that the two will at last mingle in harmony.

15th. She yesterday partook of her last Communion. She exerted her feeble and fast vanishing power of articulation to express her deep sense of her great unworthiness to partake of it. The clergyman assured her that she would certainly be among the blessed. With that exceeding reverence for sacred things that she has always exhibited, she insisted, notwithstanding her weakness, upon arising and receiving the sacrament upon her knees. The effort was made but it was in vain. Placed in a chair, the brightness of her eyes triumphing over death, that faint sweet smile upon her features, her prayer-book in her hand, she witnessed the solemn ministration. Afterwards, in reply to a question, she said that she sometimes prayed; it was not often she could command her thoughts, dispersed as they were by suffering, but when she succeeded and could give her mind to prayer, she experienced a rapturous pleasure, greater than any thing remembered. She did not speak again during the day. Now, beyond a doubt, her thoughts recur no more to earthly things. I will never again be in her thoughts in this life; a stranger to her; as one who is not. Terrestrial existences are now the shadows; what is dawning upon her is the reality. Perhaps, before losing me utterly from her mind, she breathed a prayer for me. Perhaps, in the other world, her spirit may be intelligent of mine. Let my life be one endeavour, one unceasing, supreme endeavour to render itself worthy of her contemplation in the invisible world to which she will presently be hieing. And may I not protract her life in this material word by appropriating her virtues, and enduing something of her divine character, and giving it perpetual expression in my conduct? According as I do this, I may indulge the hope of meeting her in the world beyond.

16th. My mind is almost emboldened to look again at hope. To allay her sufferings powerful opiates have been administered to her; this may account for the turn her thoughts have taken. She fancies that her decease is not at hand; that she will live a little while; and asks that preparations be immediately made for a voyage to a warmer climate. Her absolute weakness is too plainly visible. Still, a ray of hope visits me.

December 21. I have sent her this letter: "I write—not to express to you the state of my mind since the extinction of all hope, for I would not add one pang to what you suffer, ——but rather to speak of the chastening and exalting influences that have accompanied this affliction. Surely, it will be a satisfaction to you to know that you have been in your last earthly hours the means of rescuing me from a state of lamentable doubt and uncertainty to a blissful belief in the soul's high and everlasting destinies. And that the despair caused by the announcement that I should never more see you on earth was soon visited by a divine intimation that a blissful paradise would be the abode of your enfranchised spirit. With one hope I survive then; the hope that by a constant recollection and imitation of your virtues, by diligently striving to make my life more worthy of your contemplation, and perhaps by the mediation of a prayer that you may breathe for me, I may at some future day arrive at the same sphere of unfading joy. With unspeakable happiness would I have preserved your life at the price of my own; but I knew not what I wished; and my changed heart knows that there is a peculiar benediction in your lot, and that the misfortune is theirs alone who lose for a while the consolations of your presence and the example of your virtues."

Have I done wrong in sending this? I felt an intense desire to send my voice to her soul before it winged its way from the material universe and I chose words that might fortify her resignation.

NOTICES.

Bombay Baptist Church. The Rev. R. Maplesden of Madras will (D.V.) preach at the Baptist Chapel, Bellasis Road, Byculla, on Sunday evening, the 13th inst., at 6 o'clock.

Received for the Grant Road M. E. Church from W. B. Rs. 20; W. W. 10; A. S. E. V. 8; Mr. F. 5; J. B. 5; J. M. 100; B. J. M. 50; by Miss M. 10; I. F. R. 10; Mr. D. 10; Mrs. B. 5; T. B. C. 10; J. C. 20.

Appointments for to-morrow: Grant Road, 8 A. M. G. Bowen; 6 P. M. I. F. Row. Dean Lane, Fort: 11 A. M. & 6 P. M. O. Shreves. Mazagon: 8 A. M. T. Glover; 6 P. M. J. Morris.

Epitome of News.

Saturday, June 5.

—*Times of India*; Alexandria, 20: "Mr. Godfrey Roth, an American teacher and missionary residing at Siout, having satisfied himself that large numbers of slaves, male and female, were being sold for a few napoleons each, proceeded to Cairo, and sought out Mr. Malet, H. B. M. Agent, and Riaz Pacha. A company of soldiers was at once placed under the guidance of Mr. Roth, who returning in all haste to Siout, surrounded the caravan and secured seventy slaves. They then took possession of the town, where hundreds of slaves were concealed, and searching the houses of thirty known dealers were unable to find any more slaves, so thoroughly had precautions been adopted to hide them. The caravan consisted of 288 persons and 600 camels. The most culpable dealers took to flight, but thirty five were made prisoners and sent to Cairo. Some of the slaves girls said they had been taken forcibly from their homes; others were stolen while watching sheep in sight of their families. Boys were brought away in chains, as proved by the marks of the iron.

—Messrs. Feltwell, Bickers, and Ravenshaw were coming from Julnacherra to Darriaghat by boat, when the latter got out to bathe, holding on to the gunwale, and allowing himself to be dragged along. Mr. Bickers must have been frightened by this, as he suddenly moved towards the stern, and the boat, being very light, capsized. Bickers and Ravenshaw were drowned.

Monday, June 7.

—A Correspondent of the *Statesman*, writing from Simla, says:—"The Government, it would appear, have at length awakened to the necessity of putting down the barefaced gambling

which is going on at Umballa with reference to the Derby and other sweeps. The Government of India have requested the active interference of the Punjab Government in putting down these lottery schemes at Umballa, and I suspect that Messrs. Simpkin and Co. must cease to send their circulars out to the public in future."

—In New York the tramway cars are being experimentally propelled by compressed air, contained in reservoirs under the floor of the vehicle.

—A heavy thunderstorm broke over Bombay about half-past seven on Saturday evening and continued far into the night. For several hours rain fell heavily.

—*Times of India*; Bangalore, 5: Mr. Peters, the Methodist street preacher, has appealed to the Sessions Court and been released on bail pending the decision.

—The arrival at Cabul of large numbers of pilgrims from Kokand is reported. They say the war between Russia and China has virtually begun. The Chinese have driven the Russians back on the Kuldja frontier, and have captured many villages. The province of Tashkend is consequently denuded of many of its troops, which are being pushed eastwards towards the Chinese frontier.

—*Bangalore Spectator*: "Mrs. Osborne, who lately arrived at this station from Madras, held an open air meeting in close proximity to the New Market on the morning of Monday last. A second attempt was made by the lady in the evening, when the police had to warn her in reference to the order passed by the Magistrate against street-preaching."

—*Deccan Herald*: "If only one half of the time lavished on the dead languages had been devoted to philosophical researches, many a scholar, who is now forgotten, might have left behind him an imperishable name in this world, while if it had been devoted to acquiring a thorough practical knowledge of the word of God, he might have had a name more enduring than brass among those whose names are written in heaven. Our highly born students, who have usually every advantage for refined culture, where are they? what advantages do most of them gain from their career at the celebrated schools and crack universities of England. They learn betting, horse racing, how to drive a four-in-hand, how to get into debt and deceive their parents and guardians; in fact, they learn everything but what is meant by the word education."

—Intemperance.—We have had several deaths here (Meerut) lately; the first was that of the wife of Mr. J. Hearn, a clerk in the Irrigation Office,—a Madras woman, unfortunately addicted to "pegging," from the effects of which she suddenly died—it was at first suspected by the Police that she was poisoned, but a *post mortem* revealed the facts. Her husband, poor man, is likely to become an inmate of Bhowanipore.—The next was a soldier of the 15th Hussars who died in Hospital from alcoholic poison—and sad to relate that the very same day another trooper of the same regiment blew his brains out, all the result of drink.

—H. in *Bombay Review*: It is a great pity that the European dwellers in Mazagon have no Protestant church in their district. It is true there is St. Peter's; but to speak of this as a "Protestant" church, or the Cowley Fathers as Protestant clergymen is a palpable misnomer. These reverend gentlemen have long since ceased to glory in this title, and desire now to be called "Fathers," or Priests of a church, which they heartily wish belonged to some other section of Christianity which had a less aggressive title, than that of "Protestant." For what is Protestantism but a protestation against the intolerable anoyance, the errors and gross corruptions of the Roman Hierarchy? The residents of Mazagon are hard pushed to find a place of worship where the prayers are read in a natural and becoming tone of voice, and where there is an absence of crossings, genuflection and other ridiculous affectation.

Tuesday, June 8.

—The death of Capt. Dixon, Surveyor for underwriters at this port, and a well-known citizen of Bombay, is announced to-day. Congratulatory messages have been exchanged between the Governor-General of the Philippines and the Governor of Hongkong on the establishment of telegraphic communication between those places.

—In a letter to Lord Oranmore, Mr. Gladstone thus speaks of Lord Ripon: that Her Majesty's Government repose a particular confidence in the honour, integrity, and impartiality of Lord Ripon; and that they are convinced, from long experience of his personal qualities, that he would never allow his own religious leanings or professions to interfere with the perfect equity of his conduct in any case where religious interests might be concerned.

—*Overland Mail* 21: Mr. Parnell has been chosen leader of the Home Rule party by 23 votes against 18.

The Italian elections, so far as is known, have resulted in a considerable majority for the Ministerialists.

The trial of Mr. Labouchere for alleged libels on M. Lambri has ended in a verdict of "Not guilty."

The Whit-Monday Bank Holiday was favoured with delightful weather, and proved one of the most successful since the passing of the Act.

Amongst the deaths recorded this week are:—Geraldine, Countess Karolyi; Major Gen. Sir B. T. Phillips; Lieut.-Gen. F. A. Whimper; Col. R. G. A. H. Gun-Cunningham; and the Dowager Lady Sitwell.

Mr. Bradlaugh's case is a puzzle. He does not believe in the virtue of the oath, yet is understood to be willing to take it in order to get his seat. But after his admission the House will probably refuse to allow him. Meanwhile, an opportunity for Mr. Bradlaugh to state what is his belief—if he has any—is afforded by an action brought by him against the press for a libel (in repeating a story current some years ago, respecting him in connection with a lecture at Tavistock.

A great Whitsuntide procession of Church Sunday Schools in Manchester took place on May 17, and passed off very successfully. The number of children who assembled in Albert Square and walked thence to the cathedral is estimated at over 17,000. The centenary of Sunday schools was also celebrated at Halifax by a great musical demonstration in the Market Hall—a large building enclosing a quadrangle uncovered. There were 99 schools represented, which sent 3,773 teachers and 26,547 scholars, in addition to whom were 500 vocal performers and 500 instrumentalists. Besides these some 9,000 spectators were accommodated in the colonnades round the hall and in temporary galleries.

We learn from Madeira that three of the five missing boats of the mail steamer *American*, which foundered at sea on April 23, were picked up on April 24 and 25 by an American barque. On the 27th the passengers and crew of the rescued boats were transferred to the steamer *Loanza*, and were landed at Grand Bassa. On May 1 they left in the steamer *Senegal* for Grand Canary, where, on May 12, the *Senegal* struck on a sunken rock. The vessel was run ashore, and the weather being fine, all the passengers and crew were saved, excepting the Hon. John Paterson, one of the *American's* passengers, who was drowned. Mr. Wilkinson, another of her passengers, was injured. The shipwrecked people proceeded to Las Palmas, and were taken on board the mail steamer *Teuton*, which immediately returned to Madeira, where she arrived on May 15. Her Majesty's ship *Firebrand* has gone in search of the two other missing boats.

Wednesday, June 9.

—"An indignant Protestant" in the *Bombay Gazette*: Some time since it was publicly announced that the Panchgani High School, with H. E. the Governor as patron, and the Lord Bishop of Bombay as visitor, "in accordance with the express wishes of Sir Richard Temple, late Governor of Bombay, and with special pecuniary assistance from the Government," would be opened on the 4th May, 1880. About a years before this, the Rev. Mr. Young, late pastor of the Baptist Church in this city, by the earnest request of the Rev. Dr. Macpherson, and several other well-known gentlemen, went to Panchgani, and without "special pecuniary assistance from the Government," opened an undenominational High School, which has hitherto given entire satisfaction, and fully met all the needs of the place. Upon what ground, then, did Sir Richard Temple take upon himself to guarantee, out of the public treasury, the large sum of Rs. 2,500 per annum for two years to support this uncalled for project of the Bishop, which, by the way, has, in addition to the above amount, also secured, somehow, certainly not by the wishes of the residents, the sum of Rs. 500 from the "Station Fund," and also a sum of Rs. 150 per month from some other public fund, towards the support of a clergyman to assist in the school. Now, although the school was advertised to open on the 4th May, yet up to the end of that month not a single scholar was in attendance, notwithstanding which, however, the public funds were being drawn upon to support this school without scholars.

—The *Ravenna* with English mails left Aden for Bombay Tuesday at noon.

—The new French law against unauthorised religious communities appears likely to drive out of the country some victims whose absence, says the *Globe*, the nation would mourn with unfeigned grief. These are the Carthusian monks at whose monastery in the Dauphiny is made the celebrated liqueur which bears their name.

—The *Globe* says it is openly affirmed by Romanists on the Continent that Lord Ripon in a member of the order of Jesuits.

—*Times of India*; London: The evidence is now abundant that Mr. Gladstone's apointment of the Marquis of Ripon to the Viceroyalty of India has aroused serious dissatisfaction among large and influential classes in Great Britain.

—Bhownuggur: The first train of the Kattywar State Railway ran to-day, from Bhownuggur to Wudwan Civil Station, a distance of 105 miles. Great enthusiasm was manifested at Wudwan. The survey of this railway was only begun fourteen months ago.

—The Mrs. G. H. Lewes, who lately married a Mr. Cross, a financial agent of an American company, was the legal widow of the late author, Mr. G. H. Lewes, and not George Eliot—Miss Marion Evans—whom Mr. Lewes appointed executrix of his will, who proved the will accordingly, and is now said to be writing Mr. Lewes's life. "George Eliot" is sixty years of age.

—*Indu Prakash*: Sir Richard Temple, as everybody knows fully, refused to remit the arrears of land revenue till the last moment and did his best to extort them somehow from the poor ryots. Sir James has, however, done what his predecessor would not do, and has thus commenced his career by giving much needed relief to the peasantry of the Deccan.

—*N. Y. Evangelist*: The most marked assemblage of sun spots that has appeared for several years, is now visible north of the sun's equator. The spots extend in a row, approximately parallel with the equator, over a distance of about 140,000 miles. They are congregated into five principal groups, and the two end groups, which comprise the largest spots, are surrounded by enormous penumbræ, or rings of shade. About the larger spots, and scattered along between the groups, are smaller

spots in great numbers, some so minute that a high telescopic power is required to show them. Around the whole wonderful procession, in which about thirty spots were counted, Thursday, and for thousands of miles on each side of it, the surface of the sun is heaped up into those ridges of light that the astronomers call faculæ. A good view of these spots may be obtained with an ordinary hand telescope magnifying twenty-five times. When seen with an astronomical telescope, their appearance is striking, especially when their images are thrown upon a screen in a darkened room. These images can be enormously magnified; then by a kind of stereoscopic effect, they strikingly resemble the vast sun caverns that they represent.

Thursday, June 10.

—The *C. M. Intelligencer*, May: The Annual Letters from the Revs. R. W. Stewart and Ll. Lloyd of Fuhchow give a painful account of continued opposition and persecution on the part of the Chinese authorities. Yet the past year has exceeded all previous years in the number of baptisms, 400 having been admitted to the Church. Ung-kung, the well-known tailor of Ang-Iong, who has been so remarkably blessed in his efforts for the conversion of his countrymen, is dead.

—The *Bombay Gazette*, speaking of the electric light lately introduced into that office, says: The connections made and steam up, the turning of a handle flooded the composing room, the machine room and the entrance with the brightest and purest light, each lamp having the photometric value of fifty ordinary gas jets. Every evening since the light was first used, it has been turned on and used in the same way without trouble. There is abundance and superabundance of light, and the heat and vitiation of the atmosphere inseparable from the use of all other systems of illumination are entirely done away with. The workpeople greatly prefer it.

—The late voyage of the Orient line mail steamer Orient from London and Plymouth to Capetown was a tragical one. Soon after leaving Plymouth a first-class passenger fatally shot himself. On the following Saturday the cry of "Man overboard!" caused much excitement, and it was discovered that another first-class passenger had committed suicide. A few days previous to the arrival of the Orient at the Cape, a report went the round of the ship that a third-class passenger was missing. Search was immediately made, and the passengers' names were called over, but the man, whose name was Scott, was nowhere to be found.

—A letter signed H. C. Squires, in reply to H. in the *Bombay Review*, sent to the latter paper but declined on account of its length, appears in to-day's *Bombay Gazette*. We take the following extract from it: His assertion is that a statement made by the Rev. R. A. Squires at Dublin on the 26th April is a "*mis*-statement," and he implies that the offence is intensified because it is "about one of the most honoured men in the public service." Those of your readers who did not see "H.'s" contribution last week will be astonished to hear that the statement condemned is that Mr. Wordsworth, Principal of the Elphinstone College, "threw all his influence into the scale against Christianity." Mr. R. A. Squires was, I believe, speaking before the members of the University with the object not only of interesting them, but also of securing candidates for *Christian* missionary effort in India, and especially for our educational institutions. Would it then have been reasonable if, with this legitimate object in view he had suppressed so important a fact—for a *fact* it is, I maintain here in Bombay—"H." notwithstanding.

I do not profess to know anything about Mr. Wordsworth's *private* expressions of opinion, but with the old numbers of the Bombay daily papers still accessible to all of us, "H.'s" assertion seems to stamp him either as a new-comer utterly ignorant of the matters he has so unnecessarily written about, or else as a person gifted with an unusual amount of hardihood in the way of ignoring or of contradicting facts so notorious to others. Does "H." know nothing about a long controversy which took place some years ago in one of the Bombay daily papers, and which had its origin in what seemed to many to be an utterly uncalled for attack by Mr. Wordswortht on Christianity, to which religion he alluded, to quote his own words, as "a divided and a decaying creed." This may, of course, to "H.'s" mind be merely an evidence of Mr. Wordsworth's strict impartiality "towards all the diverse creeds with which his position has brought him in contact." Hinduism, Muhummadanism, Parsiism, are confessedly decaying creeds; and perhaps merely to preserve a character for strict impartiality it was, in "H.'s" opinion, necessary that Mr. Wordsworth should assert the same of Christianity. I have no intention of reviving the discussion as to the truth of that assertion and of other assertions made by Mr. Wordsworth on the same subject. All I wish to do is to point out the perfect justifiability on *public* grounds of the statement made publicly by Mr. Squires.

—*Times of India*; London: The stream of emigration to the United States is growing to enormous and unprecedented proportions. In the month of April alone 46,118 persons landed in New York, making about 80,000 since the beginning of the year. The greater part of the recent increase is from Germany, Finland and Scandinavia, and most of the emigrants pass to the new lands of the North-West. On the other hand, there is a constant and steady stream of French Canadians into the Eastern States of the Union, where these artizans and others are taking the place of those who are seeking a home further west.

—The sentence of death pronounced on two Brahmins of Rahooree, father and son, for the alleged murder of another son, has been reversed on appeal.

Friday, June 11.

—Death last week, 404.

—*Times of India*: Colonel Gordon, R. E. has abandoned his intention of joining the King of the Belgian's Expedition, and starts from Bombay for China to-day. The man who to the astonishment of all India threw up the Private Secretaryship of the Viceroy yesterday, may to-morrow be Commander-in-Chief of the Celestial Army in a grand campaign against Russia. "Chinese Gordon," as he may again be styled, now that he is leaving his title of Pasha and all his African victories behind him, has left such a vivid impress of his military genius and his supreme power of commanding men upon the minds of the Chinese, that determined to fight Russia on the Kuldja question, they look to him, the deliverer of their country from a terrible internecine war, for leadership against a still more formidable enemy from without.

—Lieutenant-Colonel the Hon. E. H. Primrose, who has been appointed Private Secretary to the Viceroy, is the only brother of the Earl of Rosebery, and was born in 1848. He entered the Grenadier Guards in 1868, and was appointed Military Attaché at Vienna two years ago.

—Sir Lewis Pelly, writing to the *Times* says: I have lately again seen a little of Turkey. The natural richness and capabilities of her regions are well known, while the people of Turkey are docile, brave, easily governed, and merit all sympathy and respect. But I have come away with the conviction that the Turkish Government—that is to say, the Turkish governing class, as distinguished from the people—is no better than any demoralized native Asiatic Government with which I had previously made acquaintance; and that for England to uphold it for British-Indian party, or other selfish interests, without protecting the people of Turkey by securing practical administrative reforms, would be an intolerable policy.

Selections.

CHRIST CRUCIFIED.

(From a Sermon by the Rev. Hugh Stowel Brown, April 30th.) This pre-eminence accorded to the fact of our Lords's death may be further explained if we consider what it would be to preach Christ and yet not preach the cross; to preach Christ, and if the cross were mentioned at all yet to mention it as nothing more than the means, the instrument whereby the best of men sealed his testimony with his blood; to preach Christ and yet make no more of the cross than if preaching Socrates you would make of the cup of poison by which he died. It is quite possible to preach Christ and not preach Christ crucified. There is very much in our Lord's character that might be spoken of at great length; we might speak of his humility and meekness, of his gentleness, of his patient submission to wrong, of his tenderness of heart, of his unceasing beneficence, and those great practical rules for life and conduct that He has given us. How admirable are they, and how calculated to fill the world with peace and quietness and goodness and truth, and every thing that is for man's welfare. Then his strong and wholesome repoof of selfrighteousness and hypocrisy and worldliness, and pride and uncharitableness and bigotry, and all the words He said concerning the need of true worship, and all that He revealed of the fatherhood of God, and the mercifulness of God, so set forth in parable and common plain discourse and nowhere else in all the earlier Scriptures. Very much might be said of Christ, and one might scarcely refer to the cross at all; or one might speak of the suffering of Calvary as a suffering undergone just in the spirit becoming One who had lived a life so true, so pure, so generous, and so good.

Thus one might preach a great deal about Christ, but would there be in such preaching of Christ any great power to do men good? I think there would not. In such preaching of Christ without the preaching of the cross you would set forth a very bright and beautiful example, and a perfect law of life, but there would not be very much in it to help us to follow the example, or to live according to that law. I am afraid it would not do people much good. We might admire Christ, and perhaps we might love him a little, not much; for, rightly or wrongly, this is the constitution of human nature, unregenerate human nature—they love them that love us. Now, in such a preaching of Christ where would there be Christ's love to me? I hold there would be scarcely anything in such a preaching of Christ to command my affection. I might ask what has He done for me? Why should I love him? He asks me to love Him more than my parents, my children, my wife, or my kindred and friends, and I say it is utterly unreasonable if all that Jesus Christ did for me was to set me a good example and to give me a number of excellent precepts. A man might say, "You have set before me the character of Christ, and all that you have said is very beautiful, and very good, and I grant that it is true, every word of it, but it does not meet my case; it is no source of comfort to me, it is rather the reverse. What have you done? You have shown me what a good man He is, and you have shown me that I am not a good man, and as I contrast myself with this glorious Jesus, whom you have described to me, I feel myself more and more to be a poor, miserable, worthless sinner, without the slightest hope of salvation." It is as though some poor creature, far gone in consumption, were to ask you what you would recommend him to do in order to recover health and strength, and you were to open the Scrip-

tures at the Book of Judges and read to him about Samson rending lions as a kid, and carrying the gates of Gaza, weighing so many hundredweight, up a hill many hundred feet high. That would be poor consolation to any one in the last stage of consumption. Or as though some poor, impecunious person, scarcely able to make both ends meet, were to ask your advice, and you were to open the First Book of Kings and tell him of Solomon in all his glory, and all the gold and silver. No; talking about a strong and healthy man to a person who is desperately enfeebled and diseased will not make him strong and healthy; and talking about the wealth of Solomon will not put a penny into a poor man's pocket; talking about the righteousness of Christ will give no hope, or health, or comfort to a man whose deepest and strongest conviction is that he is as unlike Christ as he possibly can be. Unless you preach Christ crucified, you may preach every thing else concerning Christ; you may preach his deity and his moral perfection, and his teaching, but unless you preach the truth of the cross, and all the cross signifies, you do nothing whatever to give help to a trembling soul, or comfort to a broken heart. In thus preaching Christ, and not preaching Christ crucified, you have done the sinner no good because you have not introduced him to a Saviour; not only so, you have done the Lord Jesus Christ about the greatest dishonour you could do Him. I would rather hear you say you do not believe that such a person ever lived than hear you say He did live and was an excellent man, and that was all. I think this is a greater dishonour to the Lord than the utter denial of his existence, because if you keep back this truth of Christ crucified, you keep back the great purpose of his coming into the world, you imitate the Pharisees when they are paying tithes of mint, and anise, and cummin, omitting the weightier matters of the law, when you talk about the great kindness of Jesus Christ in giving sight to a blind man, or raising the dead son of a poor widow, or feeding five thousand people, and have the audacity to refrain from saying a word about his giving his very life to be the salvation of the world. Is that fair towards Him? Suppose a man were to profess to give us an account of John Howard, the philanthropist, and to tell us of the alms he gave to the beggars who came to his door, in Bedfordshire, and did not say a word about his journeys over the half of the globe, in the last of which he died, while endeavouring to save unhapppy prisoners from the terrible barbarity to which they had been exposed. We all feel how utterly, not only insufficient, but unfair, such a representation of the great philanthropist would be; and it is just as wrong and unfair to speak of Christ's character, and his words, and his example, and keep back the chief thing of all. If we preach Christ at all we must preach Christ crucified; and, to be candid, I do not think it is worth preaching Christ at all unless we do preach Christ crucified, and give the cross all the prominence, all the preeminence, all the honour that it has in the discourses and the writings of the apostles.

But now, suppose we begin at the cross, and first of all tell men plainly and heartily concerning the great purpose of our Lord's coming to this world—the great purpose of his Heavenly Father in sending Him to this world (for to keep back the cross will be unjust to our Lord, and equally unjust to the Father)—let us speak of this one truth of Christ crucified in the various formulæ—if I may use the word—in which we find it in Scripture: Christ's death as the propitiation for our sins, and not for ours only, but for the sins of the whole world. Taking all these thoughts of the apostle as setting forth this great doctrine of redemption through the blood of our Lord Jesus Christ, and speaking it plainly and earnestly and right heartily, we render to our Lord something like the honour that is due to his name; we explain his name of Jesus, "For He shall save his people from their sins." We thus put the great object of his coming into the world into its right place: and, moreover, the very first word of Christian truth we utter is a word which, if it but take hold of a man's heart at all, cannot but fire it with comfort and joy. Let this word be thus spoken, and let a man just accept if he can—and if he cannot, ask God to help him; let him not occupy his mind with any other thoughts at present but this, "Jesus loved me and gave Himself for me;" that the blood of Christ Jesus cleanseth us from all sin; let him just think of that, revolve it in his mind, reflect upon it again and again until He has some understanding of it, and becomes familiar with it; till He feels that it is the truth of truths for Him; that it is the very truth that meets his case; let Him so reflect upon it; and when once this truth of Christ crucified, and Christ crucified for Him, is accepted, and believed, and trusted in, there will follow, and in no long time, perhaps immediately, that which would follow no preaching—not even of Christ, if it be not Christ crucified—there will follow peace of conscience, and the burden of sin will be removed. "I saw that he went to a place, somewhat ascending, where was a cross, and near the cross, a little below, a sepulchre; and I saw in my dream that when Christian came up with the cross his burden began to loose itself from his shoulders and to fall from his back; and it began to tumble, and continued so to do until it came to the mouth of the sepulchre, where it fell in and I saw it no more." When once this truth is received it will prove itself to be the begining, the basis of all Christian character and life; once a man has really in his heart received this truth of the cross of Christ he cannot but love Christ.—(*Watchman.*)

THE ARCHDEACON OF MEATH ON RENAN'S "EARLY CHRISTIANITY."

The Venerable Archdeacon of Meath, in preaching the anniversary sermon at the Female Orphan House, North Circular-road, Dublin, on Sunday week, gave an able reply to the theories recently propounded in London by M. Renan on the subject of "Early Christianity." Archdeacon Reichel selected as his text James i. 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted before the world." He pointed out what he considered the enormous improbabilities and the absolutely entire historic baselessness of M. Renan's theory of early Christianity. The difference, according to M. Renan, between St. Paul and the Apostle of the Circumcision was that of two hostile Churches, and yet, marvellous to state, within forty years of the death of two great Apostles—Peter and Paul—all trace of that enormous difference had disppeared. Where, in the first Epistle of Peter, was there visible any trace of the sacerdotal or hierarchical spirit which M. Renan said the Church of Rome inherited from that apostle? Was it not an exhortation to act as ensamples for the flock, and not as dictators? Dr. Reichel argued with great clearness and force from the history of the causes which led to the splitting up of the Eastern and Western Churches and of the Latin Church at the Reformation, that the great differences which M. Renan contended existed between the teaching of St. Peter and St. Paul could not have disappeared from the Church in the small period of forty years, and that the Churches impersonated in two hostile bishops could not have been so completely fused in so brief a period, or at all, when the history of all Churches pointed to the constant widening of the smallest differences, until they became utterly insurmountable. A powerful argument against M. Renan's theory of the extraordinary change which took place in St. Paul's convictions from the occurrence of some merely natural phenomena (if M. Renan's hypothesis be true) was that a mind so incapable of distinguishing between impressions from without and impressions from within, a mind so unable to trace the course of its own thoughts as to ascribe to such a cause a change which had been gradually stealing over it from within itself, should still be a mind so original as to be the first to prophesy the necessity of opening the Church to all the world, utterly resigning all the ancestral theocratic feelings of the proud-born Jew, a mind at the time so powerful as to impose that novel system on the whole world—a mind that, in a word, combined the most childish fanaticism and the most absolute smallness with the highest speculative and highest governing power. Such a mind had not even existed in the distempered brain of the modern French novelist, much less in the brain of the masters of thought and history. What was the foundation on which M. Renan, following the steps of the already antiquated school of criticism in Germany, had built a superstructure so strange and so different from previous conceptions of the rise and early progress of Christianity? That foundation, it was surprising to learn, consisted simply in two religious romances, which, according to internal indications, appeared to have been written about the second century. The conception given of St. Paul in these works was perfectly monstrous.

Miscellany.

The following letter is sent by a friend for insertion in the Times of Refreshing. It was written by President Finney to a friend, some ten years ago:—

I fear you are thinking about your faith and your exercises *too much*; trying to believe, and scrutinizing your state to be sure that you *do believe*. If this is so, as I think from your letters that it is, it will be a snare to you. Make God and Christ—not yourself, not your exercises of mind, not your happiness or suffering, not anything but Christ or God in Christ—the object of thought, and you will find yourself *spontaneously* believing, resting, rejoicing in Him and not in yourself; *that is*, not in what you have *attained* or received, but in what Christ has done for you. It is a *common mistake* to think of one's own *experience* in what a blessing we need or have received, and to *dwell* in *thought* upon the *state* of *one's own soul*, and upon one's own joys or sorrows—our own feelings or triumphs, as to bring us into perplexities. In a state of *true faith* and in a right religious state very *little thought* is bestowed upon self in any shape.

Perpetual self-consciousness is not a prosperous religious state. I can truly say that in much of my religious life I pass on without once thinking whether I believe or not,—Christ and his cause and the work before me, and the state of those around me, so *entirely absorb* my thoughts that the question of my own exercises and mental state is never so much as thought of. If any one should ask me whether I enjoyed religion; I should say, most naturally, I love and enjoy my work; but had I not thought of my enjoyment, I should without a moment's reflection say,—Jesus in God,—meaning the same. If they should ask me what is the *source* of my enjoyment; should they ask, do you all the time *rest* in Christ? I should say I am not *conscious* of *unrest*. All this is natural to faith and love. Love and true faith leave self in our keeper's hands, and you *inwardly rise*, going about the Lord's works without *much thought* of self. Just as long as *self* is the object of thought and attention, *unrest* will continue, because the thoughts are occupied with the wrong object, and the soul becomes *self-centred*, instead of *resting* upon its centre—Christ.

My dear sister, you need to escape from yourself and get so far in Christ as not to hear from yourself scarcely at all. You need to get

such a fulness that you will not need to be asking for yourself. Have you so long *hungered* and *thirsted*, and are you not yet filled so as to forget yourself? Well, self will be *troublesome* until it is *slain* and cast out, and Christ fills the soul and is all and in all. Such an experience is before you, but remember that *self-centralization*, however *fervent*, will not bring you into *rest*. You have not learned to *abandon* yourself and leave all in Christ's hands. Oh, that you could be so *enamored* with Christ as to *forget* yourself. So *simple*, so *childlike* in your *trust*, as not to *feel unrest*. I want to see you so in love with Christ as to feel *jealous* of every *intrusion* upon your *sacred moments* with Him. I can truly say that in much of my Christian life, ordinary company and society has been *repelled* by my soul as an *impertinence* and *intrusion* upon my *sacred communion* with Christ. I am often called from my *communion* seasons by those who live on the *outside*, whose errand and conversation were *repellent* to my feelings.

—The Christian Advocate, in answering the question, What has Channing done for America? says:

His chief service was purely humanitarian. Take from his preaching and writings the pleas he makes for the freedom of the slave, the reform of social abuses, the relief of poverty, the education of the poor, and the general uplifting of the helpless, and you have little left. His theology was skin-deep. It touched the Fatherhood of God, but never reached the Divine Brotherhood of Christ. In attacking the controverted tenets of Calvinism, he put nothing in their place but the whipped syllabub of his creedless generalities. One can very easily see the true character of Channing through the medium of his followers. His position was untenable, save by himself. He could not found a school that had cohesion and tenacity to a position. The men who built up their pasteboard faith around him, must either go higher or lower. They generally did the latter. One would have expected much from this founder of American Unitarianism. Had he been a firm believer in the divine mysteries of our faith, the golden thread of such writings as he would have produced would have gone into the warp and woof of our theology for all time to come. As it is, his works belong rather in the line of our moral essay, than our theological structure. The expectations of him were not realized; it was not possible. The faith of the multitude passed him by, and will never go back and pick him up, save to recall some fine-spun moralizings on man in relation to his brother man.

Report of the American Mission among the Marathis; Rev. Mr. Fairbank.

Our Semi-Centennial.—At the close of 1881, the semi-centennial of the founding of the Ahmednagar Mission will be observed. In connection with the "Union of Native Churches" three objects have been placed before our Christians as suitable expressions of thankfulness for the Divine blessings in these fifty years; 1st—the managing of the pecuniary matters of our churches by themselves; 2nd—the raising of a scholarship in connection with the Theological Seminary in memory of some native Christian; 3rd—some arrangement, through scholarships and prizes, for aiding English education among our Christians. As the times are still very hard, it will not be possible to consummate all these projects. And since the people are not only poor, but most of the churches are small and at considerable distances from each other, some of them will need outside help. So that, if English friends, or our Christians who have left Nagar and have good incomes would help to provide a Sustentation Fund which could be managed by a committee from the churches themselves, it would help the churches to walk without leaning on the Mission, and even this would be a little step towards better things.

A Manual Labor School.—Finding that there were promising lads in some villages where I could not give them teachers, and not having the means, either from our Society or friends or my own economy, for supporting them, the idea of their doing something for their own support by working a part of the day and studying the other part, struck me as worth testing. I secured a field at Wadalè by the river and built the necessary waterworks for irrigating some acres of land. Then I was glad to find the boys and their friends eager to avail themselves of the opportunity. Twice as many applied as I dared to accept. But I chose eight boys, the oldest of whom is 16 and the youngest 11 years old. They are all from villages where I was unable to place teachers. They work half the day for the privilege of studying the other half. They work pleasantly and study eagerly, and I hope this state of things will continue.

Rev. Mr. Winsor:

We were in a village, Dongergay, near by, and so went to the temple, and saw the devotions paid to this red faced goddess, whose monster eyes, no doubt, are fixed on the memory long after they have been seen by the unsophisticated worshipper. On the way, one of these was asked why he was going there. He said he had been paying his constant visits to Bolaee for the past seven years for the purpose of having one of his eyes cured which at last became totally blind. And, on being asked why he continued to go, he replied, "I go now not for myself but for my child." To this it was said, "If you have found no benefit for your eye by going seven years, why still take further trouble to go for your child?" He replied, "The temple keepers tell me I must. I am therefore obliged to go. Did I not, some evil would be made to come upon me, while I know I have no good by going." This though a simple illustration, fairly presents the state of thousands in this land to-day.

—Rev. T. L. Cuyler in *N. Y. Evangelist*:

With all possibilities of self-indulgence come temptations. Luxury steals silent marches on Christians when prosperity suggests a fine house, fine equipage, and expensive style of living. There is hardly a Church member in any of our towns who lives after his income has risen to ten thousand a year just as simply as he did upon a hard-earned income of one thousand. There is a silent, almost unconscious, change. It is not usually a change for the better in humble spirituality. Some Christians can afford to grow rich rapidly. Others are conquered by wealth. With all comes a battle with covetousness and self-indulgence. In spiritual warfare the most dangerous foes are the *sappers* and *miners*. They steal in and change our habits gradually and undermine our old conscientious scruples. In this way the secular daily journals get into Christians' houses on Sabbath mornings. In this way operas crowd out prayer-meetings. Men change their habits gradually. A man may be converted in a moment, but backsliding may be the slow process of "sapping and mining" for months and years. It is by degrees that the festivities and frivolities of the parlor may prepare the way for the "Black Crook" in the theatre, and the midnight revelries of the ball-room. Look out for the silent marches of the enemy!

A man's besetting sin is the one that jumps with his inclinations. Does he love mirthfulness? Then he must be careful lest he run into excessive levity and play the harlequin. He will be tempted to make jests of sacred things. A minister ought not to be a monk; but neither should he be a social comedian. Does a man love ease? Then he always interprets those Providences in his own favor which allow him to shirk hard work and to swing in his hammock. Does he love flattery and èclat? Then he is tempted to seek applause, and to imagine that he is serving God when he is only burning incense on the altar of self-worship. The worst enemy is the one which wears an honest disguise. Look out for *selfishness*. It is the "old Adam" lurking behind every hedge. It will always keep the peace with you if you give it the upper hand. Keep no league with it; for Christ will never abide in the same heart with that subtle and greedy tyrant. A Christian is never safe, never strong, never true, to Christ unless he is constantly "collaring" every sinful and selfish passion, and forcing it into unconditional surrender.

—C. M. S. Bhagulpore Mission:

One man was especially bitter against our few Native Christian converts and Satgurua friends of theirs. This man did cause us great trouble and anxiety. About the end of the last cold weather, the missionary spoke to the man seriously about his having returned to idolatry. Soon after, the man got ill, and was confined to his bed for several months. When he felt that he would not get over his illness, he called for an elderly Satgurua woman, who, amongst the people of the village, goes by the appellation of Bhaktin (English, a saint). He told her he was sure he would soon die, and he expressed his sorrow at having been such a bitter enemy to the people who believed in Jesus, and said, "Now tell me all you have learnt from Miss-i-baba (meaning the missionary's daughter) about Jesus Christ and his religion." The good old woman told him all she knew, and kept with the man to attend on him in his weak and helpless state. Some ten or twelve days after, he said one morning to the woman, "Sister, to-day I shall die. I know I shall die and go to hell, for I am a child of hell." A few hours after, the man became unconscious, and the people came to take the away the body to the Ganges according to Hindu fashion, but the man revived before he could be taken away, Soon after he seemed to be dead again, and the same thing happend a third time. On his reviving the third time, the Satgurua woman said to him, "Brother, how is this? You wish to die, and you said you would die to-day, and you have died three times, and yet you live still! How is this?" "Oh!" he replied, "the matter is that, when my soul is about to leave my body, then it sees dark, dreadful hell and gets frightened, and comes back. Oh! how can I die?" After a while he said, "But now I know what I shall do. Go, there is my *lota* (brass drinking-vessel), cleanse that with your own hands, for you are as good as a Christian (that from the lips of a Hindu means as impure as a casteless Christian); cleanse that *lota* well, so that the old touch (means idolatrous Hindu touch) may go off, and then go and draw water with that *lota* from the Christian well with your own hands, and bring me the water. I will drink it from your hands and then I shall be able to die (in peace)." The woman did as he wished, and he drank the water from her hand, and thus broke his caste, and broke thus with Hinduism. That drink of water was to the poor fellow the only baptism it was possible for him to obtain. He then asked the Satgurua woman to go and call in his father, mother, brother, and his wife and children. He first turned to his wife and said, "When I am dead, then go and join the Christians, and have my children brought up as Christians. My son, my son, you by no means let him be brought up as a Hindu." To his parents he also imploringly said, "Oh, go and join the Christians; don't remain as I was. I was a child of hell all my life; be ye not like that." His brother he exhorted in a similar manner. Soon after he expired, and he was then taken to the Ganges. The only three Christians of the village were on a two-days' business expedition at the time, and all that could be done for the poor man was done by that Satgurua woman. The singular circumstances attending the death of this man made a deep impression on many of the people in the village, and from amongst these are the converts who were lately baptized.

TELEGRAPHIC NEWS.

Constantinople, June 3rd: The Sultan has submitted the sentence of death passed on the mur-

derer of Colonel Commeraoff to the consideration of the Ulemas.—The Right Hon. G. J. Goschen presented his credentials at Constantinople to-day, when he expressed his hope to the Sultan that he would execute such reforms as would assure prosperity to his subjects of all races and religions.

London, 4th: In the House of Lords last night, the Ministerial Bill to permit the burial of Dissenters in church-yards and cemeteries without the use of the Church of England service for the dead, was read a second time.—In the House of Commons last night, the Secretary of State for India, in reply to a question, said that no financial irregularities on the receipts side of the Indian Budget had been discovered.

5th: The *Standard* publishes a paragraph this morning, stating that General Sir James Airey's Committee, which was appointed to enquire into the operation of the short service term in the army, urges extension of service with the colours to nine years.—The British Ambassador at Berlin, Lord Odo W. L. Russell, and general Sir John Lintorn Simmons have been appointed to represent England at the international Conference to the held at Burlin on June 15.—The mediation of England has been accepted to settle the dispute which has caused hostilities between Montenegro and Albania.—In the House of Commons last night a long debate took place on the subject of the opium trade, in the course of which the Secretary of State for India said, that in consequence of the unfavourable condition of the Indian finances, it would be impossible to abolish the revenue realized from opium.—The Under-Secretary for Foreign Affairs, in reply to a question in the House of Commons last night, said that negociations are pregressing with regard to the Chefoo Convention, and that a compromise was expected.

7th: In the House of Commons this evening, the Secretary of State for India, Lord Hartington, said that it was inexpedient to make a full statement relating to the instructions given to the Marquis of Ripon on the policy to be observed in Afghanistan, because of the delicate nature of the subject. His Lordship, however, said that the Government policy was twofold; first, to restrict the area of military operations so as to avoid further collisions with hostile forces or tribes; and secondly, to leave behind, on the withdrawal of our forces, probably in the autumn, the prospect of a settled government. His Lordship intimated that the Government would adhere to the policy of the late Government as regards the separation of Kandahar from the control of Kabul, and establishing an independent ruler over that territory without, however, favouring an arrangement that would necessitate a British force permanently occupying Kandahar. Lord Hartington further said, that the Government doubted if the Treaty of Gandamak had strengthened our frontier; Lord Ripon, however, will obtain the best military advice on the subject of retaining or abandoning our frontier positions, and will determine accordingly upon the merits of such advice. The Treaty of Gandamak, therefore, must be considered to have ceased to exist.—The Secretary to the Admiralty, Mr. G. Shaw-Lefevre, announced in the House of Commons, that Government had decided to abolish, from next year, flogging in the army and navy.—It is reported that the Chinese have occupied a large portion of Kuldja.—The Board of Trade Returns of imports for the past month show an increase of £2,781,150 as compared with the same period last year. The exports for the last month show an increase of £750,000 over the same period last year.—The *Time's* special correspondent at Kabul states, that to evacuate the country without having established a settled Government would only be tolerable, if England were prepared to intimate decidedly to Russia that any future interference on her part in Afghanistan would mean a declaration of war.—It is stated that General Grant has no chance of being elected the next President of the United States.

9th: Sir Bartle Frere's salary as High Commissioner of South Africa has been stopped.—The Republican Convention of Ohio have chosen Mr. Garfield, a Republican Senator of that State, as a candidate for the Presidency of the United States, and Mr. Arthur as a candidate for the Vice-Presidency.

Constantinople, 9th: Kadir Pasha has been appointed President of the Council of Ministers, and Abeddin Pasha Minister of Foreign Affairs, with the rank of Vizier.

London, 10th: Lieut.-Colonel the Hon. E. Henry Primrose, Grenadier Guards, and Military Attache to the Vienna Embassy, has been appointed Private Secretary to the Viceroy.—At the Oxford commemoration yesterday, Sir Richard Temple was one of the recipients of the honorary degree of Doctor of Civil Law.—A despatch of the Secretary of State for the Colonies, addressed to Sir George Colley, Governor of Natal, has just been issued, in which he is instructed to avoid extending British jurisdiction on the plea that it would involve entanglement in disputes between colonists and natives; he is also instructed to abstain from interference with the independent frontier tribes.

PASSENGERS SAILED.

Per P. and O. Str. *Lombardy* 5:

For Southampton.—Mr and Mrs C F Anderson, Mr and Mrs T Greening and three children, Mrs Northorpe and child, Lieut H N Jervois, R A, Col C H Reay, Major C E D Branson, Mr and Mrs Woodrow and two infants, Mrs Brown, three sons and infant, Capt R L Turner, Mr and Mrs Watkins and child, Mr Patell, Mr C Lynch, Mrs Reay, Mr H Mills, Mrs Lamb, Mr H R Skinner, Lieut A L Ussher, 2-22nd Regt, and Dr and Mrs Barker and 2 infants.

For Brindisi.—Mr Walter Scott. Mr McLauchlan Slater, Mr W T Berners, Mr T G F Palmer, Mr J Mackillican, Mr A B Dunnett and Lt Col Powys Lane.

For Venice.—Col J. Fulton, Mrs Fulton, Miss Fulton Col G A Fulton, Mr P A Walker, General Little, Mr A Breul, Mr A H Mahomed, Mr Jones Pigot, Mr Sam Cooper and Mr Jones Pigot.

For Suez.—Mr E Trelawny.

For Aden.—Mr P Curseljee Cowasjee, and Mr and Mrs Turner.

Per Str. *Trentham Hall*, 8th, For Liverpool:

Mr L F MacLean, Miss Ogilvie, Mr and Mrs John Chadwick; Mr John H Haswell and Mr Morris.

PASSENGERS ARRIVED.

From Southampton.—Dr and Mrs Holmes, Mrs Duncan and 3 children, Mr Scott, Mrs Blackwell and infant, and Mr F A Campbell.

From Brindisi.—Mr Consolo, Mr W Grant, and Mr Spalding.

From Venice.—Mr Little, and Mr H E Macree.

From Gibraltar.—Mr and Mrs J C Augier and child.

Domestic Occurrences.

BIRTH.

BOULT—At Poona on the 10th June 1880, the wife of Mr. A. Boult of a daughter.

MARRIAGES.

NUBLING—WOLFF—May 31st, at Calicut, Rev. Wilhelm Nubling, Basel Mission, to Lucy Christiana, daughter of the Rev. A. F. Wolff, Leipzig Mission.

PROUDFOOT—THACKER—May 31st, Kurrachee, by the Rev. J. Sheldon, Andrew William Proudfoot, Lieutenant, Bombay Staff Corps, to Clara Frances, youngest daughter of the late Major General Thacker, Bombay Staff Corps.

DEATHS.

DIXON—May 23rd, at Sea, on board the S. S. Siam, Captain John Dixon, Lloyd's Surveyor.

MACNAGHTEN—June 2nd, at Rajkot, Isabella Julia, the beloved wife of Chester Macnaghten.

CARNEGY—June 4th, at Marine Lines, Bombay, Ella, youngest daughter of Colonel Carnegy, Commanding Marine Battalion, aged 17 years and 4 months.

LEDGARD—June 7th, at Chowpati, Bombay, Emmeline, the infant daughter of the Rev. G. Ledgard, aged 8½ months.

"BOMBAY GUARDIAN."

Subscriptions received from 5th to 12th June 1880.

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CORRECTION.—In the acknowledgment 1st May 1880, W. Euington for 15th February 1880 read 15th April 1880.

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